

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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The following stanzas are from the pen of the poet Montgomery. They evince, as indeed do all Mr. M's writings, that he is not only a good poet but a good man.

ON PRAYER.

Prayer is the soul's sincere desire,
Utter'd or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach,
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "behold he prays."

In prayer on earth, the saints are one—
In word, in deed, in mind;
When with the Father and the Son
Sweet fellowship they find.

Nor prayer is made on earth alone;
The Holy Spirit pleads
And Jesus on the eternal throne,
For sinners intercedes.

O! Thou, by whom we come to God,
The life, the truth, the way!
The path of prayer thyself has trod,
Lord, teach us how to pray!

THE BIBLE.

Hail! sacred volume of eternal truth,
Thou staff of age, thou guide of youth,
Thou art the race, which all that run shall see,
Thou the sole shield against the shafts of sin.
Thou giv'st the weary rest, the poor man wealth,
Strength to the weak, and to the leper health.

Lead me my King, my Saviour, and my God!
Through all those paths thy sainted servants trod;
Teach me thy twofold nature to explore;
Copy the human, the divine adore;
To mark through life the profit and the loss,
And trace thee from the manger to the cross;
Give me to know the medium of the wise,
When to embrace the world, and when despise;
To wait with patience, to abound with fear,
And walk between presumption and despair;
Then shall thy blood wash out the stain of guilt,
And not in vain, for even me, be spilt.

EARTHQUAKE AT ALEPPO.

From the pen of Benj. Barker, Esq. an Agent of the British and Foreign Bible Society, and we copy it from the Lond. Evang. Mag. for February last. Garden of Ibrahim Aga, near the Ruins of Aleppo, August 23, 1822.

"With a heavy heart I take up my pen to trace anew in my dejected mind the most dreadful of all events.* The wounds of affliction must bleed afresh when I recall to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands, running naked from place to place, imploring the protection of the Almighty; or with their feeble hands trying, amidst the falling ruins, to extricate themselves and their relations.

"On the night of the 13th of August, about half past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was in the space of a few seconds, brought down to its foundations.

"I was at that time asleep on the terrace of my particular friend, Mr. Maseyk, who by the help of the Almighty, was mercifully saved, with all his family.

"About half an hour previous to the great shock, a light one was felt, when I took the precaution to draw my bed from under a very high wall where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and without waiting to dress myself, fled into the house, which I found falling on all sides.

* Only a few weeks previous to the earthquake, Mr. Barker had disposed of, by cheap sale, no less than 499 Arabic New Testaments, and 640 Arabic Psalters.

"To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous.

"I recommended my soul to God, and embraced the latter resolution. In consequence I descended the back stairs of Mr. Maseyk's house, by the Almighty's guidance, for the great staircase fell at the same time.

"The darkness of the night, and the clouds of dust that covered the atmosphere prevented me from perceiving the stones and rubbish on the stairs which had fallen from a part of the house, and consequently I was precipitated into the court yard, on a dead body.

"How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him and killed him.

"I quitted that melancholy spot, and like a man deprived of his senses, ran amidst the falling walls to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrid of all scenes. The lights of the houses whose sides had fallen, exposed to my view, men and women, clinging to the ruined walls of their houses, holding their children in their arms, and crying out in their ears: 'The Almighty's mercy in their respect! Tongues, who a minute before did not perhaps acknowledge him!'

"After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called *Bab el Janiz*, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people, to thank the Lord for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark and perceived that it was not locked, but the great iron bars that went across the folding doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

"I fell again on my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near and joined hands to pray in their accustomed way, calling out, 'Alla! Alla!' Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to intreat them in the name of God, to help me open the gate, in order to save our lives, and those of so many individuals who were continually perishing before us.

"The Lord inspired them with courage; and providing themselves with large stones according to my instructions, in a little time they forced the bars and opened the gate. No sooner had I quitted it, than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

A new and affecting scene was now exhibited. A great concourse of people rushed out and with one accord fell on their knees to render thanks to the Almighty for their preservation; but when the first transports of joy were over, the thought of having left buried, or in danger of being buried in the city, their friends and relations, made them pour such piercing lamentations that the most hardhearted person would have been penetrated with grief. I crept as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead with cold, and with pain from my sores.

"Two or three of those people who recognized me in that miserable condition, immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings, of a nature too poignant to be described.—The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, others lamenting the death of their relations, others having before them their dying children, taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer, can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

"Early next morning I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade of the trees. I did not remain long before Mr. Derehe the French dragoman joined me, and gave me the agreeable news that all the European Christians, except a little boy had been saved; but many like myself, were greatly bruised.

"Of the European Jews, the Austrian consul, Mr. Esdra de Picciato, and a few others were crushed to death; and many thousands of native Christians, Jews and Turks, perished with them. I have now the satisfaction to know that my brother and family had escaped from a similar danger at Antioch; which has likewise been destroyed as well as Latakia, Gisser Shogre, Idlib, Mendon Killis, Scanderoun, and all the rest of the towns and villages in the Pachalic of Aleppo.

"Of the interior as yet we have had no news. All those who have made their escape out of the city are encamped in the gardens. I remained four days without being able to move, from my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. I am now, thank God, much better, and begin to walk a little, but with great pain.

"When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French consul, Mr. Lesseps, who afforded me every possible assistance.

"I cannot too greatly admire the conduct of this worthy gentleman in the critical and afflicting position he is in. A father could not show more affection to his children than Mr. Lesseps manifests to his countrymen, as well as to all those who are in want of advice or assistance.

"The next day, my friend Mr. Maseyk, came to live among us; in the bosom of whose family I began again to enjoy life, although deprived of all its comforts.

"My heart bleeds for the poor Europeans; who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of autumn and winter, be deprived of every resource; for the few effects they have been able to save must be sold for their sustenance."

August 29.—I have happily been able to extricate from the ruins some of my papers, among which is the accounts of sales of the Arabic Scriptures."

EXTRACT FROM THE MEMOIRS OF DR SCOTT.

He that hath pity upon the poor lendeth to the Lord; and that which he hath given, will he pay him again.—Rev. xix. 17.

The following extract from the life of the Rev. Dr. Scott, written by his son, strikingly illustrates the truth of Scripture on religious charity.

"In the mean time, I set about building a parsonage at Aston.

My resources for this purpose were indeed, small; but I did not suppose the expense would be so heavy as it proved; and I expected considerable more emolument from my publication, than, for reasons already assigned, it produced. I also borrowed a small sum on the living; or rather secured a payment from it to my family, (according to the provisions of the act for that purpose,) in case of my decease within the given term—for I advanced the money myself, as I suppose is generally done in such cases.

"My resources were further aided just at this time, by a very unexpected legacy, the circumstances attending which, may deserve to be explained; as the whole formed a remarkable illustration of the text, *He that hath pity on the poor, lendeth to the Lord; and that which he hath given will he pay him again.*

"Some years before, I had become acquainted, as a minister, with a female servant, of whose character I entertained a high opinion, and who was reduced by disease, just deemed incurable, to the painful necessity of going into the London workhouse, where the society must be peculiarly distressing to pious persons, unless some charitable provision could, in another way, be made for her.

"As I was entrusted, by affluent and liberal friends, with money for such purposes, I proposed to support her for a time, till further medical means could be tried. Her case, however, was soon given up as beyond the reach of medicine; and it was thought that she could not long survive. Her situation became known to some families in which she had lived; and with the prospect of aid from them, I received her into my house, and undertook her support. From one family, in particular, in which she was greatly respected, I received at least 10*l* a year on her account. This, with some other helps, enabled me to maintain her, without any improper expence to myself. Thus things proceeded, till I was preparing to leave London, by building a house on my living; when one of the family just mentioned, to whom I was known chiefly by means of this poor woman, died, and left me a legacy of 200*l*. I still received, for several years, the usual aid for her support, and, at the decease of another of the family a further sum of 40*l*. Thus I have had the privilege, at a little expence, for at least seventeen or eighteen years, of preserving from very great distress, a poor suffering diseased person, whom, I doubt not, the Saviour and the Judge of the world will own, at the great day of final retribution, as intimately related to himself, and the heir of his kingdom. (Matt. xxv. 34—40. Mark. iii. 34—35.) I would further observe, that this is the person, who was described in the 'Christian Observer,' for July 1803 (p. 416.), as having expended all her savings, made in service upon her aged and distressed parents, in the confidence that God would raise up friends, in case the time should come when she should not be able to maintain herself. Such instances of the faithfulness of God to those who trust his providence, while they obey his commands, seem peculiarly worthy to be had in remembrance."

As this person is still living and under the care of the family, (though she took, as she fully apprehended, her last farewell of me,* when I first went to college, in the year 1793!) little more can, with propriety, be here said concerning her, I may remark, however, that such are her fervent and affectionate piety, her cheerfulness, and the consistency of her temper; and conduct, and (we are sure,) the earnestness of her prayers for all about her, that though she is unable to walk up and down stairs; or to get to church except by being carried; yet her presence is esteemed a privilege, by servants as well as by master and mistress, to those who have received her under their roof.†

"This legacy," my father proceeds "enabled me to go on with my building."

* This the son writes of himself.

† Since the above paragraph was written, the excellent person referred to (named Elizabeth Moulder,) has departed this life: but, as a brief memoir of her has appeared in the 'Christian Guardian,' and is now published with additions, as a separate tract, I forbear adding more concerning her in this place.

50 REAMS

SUPER-ROYAL PRINTING PAPER,

For Sale at this Office, together with a good assortment of printing, wrapping and writing paper, on very moderate terms.

EFFECTS PRODUCED BY READING THE NEW TESTAMENT AND TRACTS.

"My word shall not return unto me void."

A poor student, of the University of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was however prevailed upon to give the student half a rixdollar for it. During the absence of the student, he undertook to read it through; with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages he could scarcely refrain from exclaiming, Ah, that Jesus were my SAVIOUR! Having completed the reading, he was astonished at himself, and exceedingly perplexed that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary much that was great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal, which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his Apostles had justly deserved the hatred of all Jews, in all ages. Again, however, he was unable to discover any thing that was absurd, or which bore the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time with the following resolution: "If I discover nothing the third time why Jesus and his Apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will forever detest the Christian religion." During the third reading of the history of Jesus, his doctrines, and promises, he could not refrain from tears, his soul was affected in a manner which no pen can describe. Now he was quite overcome, the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. The student returned from his journey and brought the borrowed money with interest, to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded. What do you demand for it, asked the Jew? A rixdollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred louis d'ors. Take that, said he, gladly will I pay more if you desire it. And it at any time I can be of use to you only apply to me and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him, what change of mind had been wrought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said, "never will I part with this book, and you will oblige me by accepting the money." From that time he became a sincere Christian.

It's Advocate.

GREEK YOUTHS

Extract of a letter from the Rev. Pliny Fisk, Missionary to Western Asia, to the Principal of the Foreign Mission School Cornwall, (Conn.) dated Malta, Nov. 20, 1822.

Dear Sir.—I send this letter by the brig America, and by the same vessel, we send

two Greek boys for the Cornwall School. The vessel put to sea, some time ago; but came back severely injured by a storm. The boys were both very seasick. I entertained serious fears, when the vessel returned, that the boys would not have courage to set out again. They have not, however, manifested any disposition to remain.

I have given them a few lessons in English, and am pleased with their progress. The eldest is Photius Ravasles, about 15 years old. His family except one brother, perished of the plague, at Smyrna, in 1814. This circumstance makes me feel a peculiar tenderness for him, and an interest in his welfare.—The other is Anastasius Ravavallas, 11 years old, son of the Greek priest of Malta. I think they are both promising lads.

It is very desirable, that they should not lose what they now know of Greek. Perhaps it would be well therefore, to make them study more or less of Greek immediately, and to have them pronounce it. They have some knowledge also of Italian and Malteset. The latter is not of so much importance; but the former it is very desirable they should retain.

I am sensible, dear Sir, that by sending these lads to your care we are increasing your labours; but the object in view seems to us very important, and I hope the result will be such as to give joy to all who have been concerned in the work. It is very desirable that youths, from the different parts of Western Asia, should be thoroughly and religiously educated, and then return to their own country, we begin with Greeks. Should Providence prosper us, Catholics, Armenians, Copts, Maronites, and perhaps Jews may follow.

Let us pray fervently for divine direction, and a divine blessing.—The view I am now led to take of our mission, and of the countries around us, gives me a high sense of the importance of your office, and of the Cornwall School. May God abundantly bless you, and the youths under your care.

[Relig. Intell.]

LETTER FROM A GREENLAND BROTHER, Expressing his countrymen's thanks, for the presents received from various friends in the United States.

"Dearly beloved brothers! All ye that dwell beyond the Great Ocean!

"I have been rejoiced and astonished, to learn by accounts from you, that you have been growing exceedingly in the grace of our Lord Jesus Christ for some years past, that you take so active part in the conversion of the heathen. For this, I give thanks to our Saviour from the bottom of my heart. It is very pleasing indeed, to know, that there are so many in distant lands, who love the Saviour, and desire to live unto Him.—Amongst us, in this place, the grace of Jesus likewise abounds, particularly on solemn occasions, when he causes us to feel His comfortable presence in an indescribable manner. What are our feelings and how are our hearts filled with a sense of His goodness towards us when we view Him in spirit, lying in a manger, being made flesh for such poor wretched creatures, as we are; and when we consider, that He, who is the Creator of all things, humbled himself thus, and became poorer than the poorest of men, being born in a stable! His love and mercy towards us sinners is inexpressible.

"For this great benefit all true brethren and sisters in this congregation thank Him most heartily; and although our thanks are very imperfect, the Saviour accepts them graciously; and this we know because He fills our hearts with His grace and peace. We experience this, in a special manner, on every prayer-day, when we are gathered together in His presence, and devote ourselves unto Him anew as a reward for the travail of His soul. But lately, when the days of His passion had returned, He powerfully moved and warmed our hearts, and drew us unto Himself; and we shed many tears of gratitude at His pierced feet, for His suffering and death on the cross, to save us sinful creatures. I am likewise favoured, to declare His sufferings and death, in my place, to my fellow men: being appointed vile and unworthy as I am, to assist my dear teachers, who instruct us in the way of salvation: which they do with unwearied assiduity, supplying our souls with the bread of life, by the preaching of the word of His patience, and of His precious and powerful doctrines. They also, out of love, relieve our great poverty, and external matters.

"All ye, our worthy benefactors, who dwell in the land of teachers (Germany,) in England, Scotland, America, Peters-

burg, (Russia,) and where ye be, presents to us are deserving of greater thanks, than we are able to express. How many things have you given us! Peas, bread, tobacco, arrow-heads, needles, fishing hooks, and also shirts and caps for our new born babes to wear at their baptism; all which articles our teachers distribute to us when we need them, and which we always receive with great joy. For these gifts, we return our hearty thanks. We are lost in astonishment, that you love us poor Greenlanders so tenderly.

"During the last winter, seals were uncommonly scarce: yet we have not wanted food, as our Maker supplied us with fish, whenever the weather permitted us to turn out. Seals' blubber, indeed, was an article we were destitute of, for a long time; our Saviour, however, supported us with a small quantity now and then, in so much that we are bound to thank Him, at the close of the winter, for having made both our bodies and our souls comfortable.

"I am now getting old: and as my dear Saviour bids me live long I serve Him with pleasure in the congregation. I was not born in the congregation, but was baptised when a youth. The first time I went to church, my mother led me by the hand; the assembly fell prostrate, which astonished me, and I did not know the meaning; but I felt happy, and could not forget it for a long time. Afterwards learnt, that it was a particular occasion, (the 18th of November, a memorial day of the United Brethren's Church) when the Sisters met for prayer. In the sequel, as I grew up in the congregation, I was fully instructed in the will of God our Saviour, and in the discipline of the church; all which gave me great pleasure, as I followed the instructions received, and prayed the Saviour to give me an obedient heart. His love to poor sinners, and His agony in the Garden of Gethsemane, where His sweat was as great as blood, and which He treated my soul with consolation and joy, as my Redeemer from sin, and purifier for me everlasting happiness. This is the favourite meditation of my Brethren and Sisters: to view our Saviour in spirit, covered with blood and wounds, whereby our spark of love to Him is increased, our hearts are warmed with gratitude, and our eyes made to weep for joy, that we have so loving a Saviour of sinners; yea, it is impossible to express what our hearts feel.

"My dear Brother, Benjamin Mortimer! To you and to all in America, who remember us poor Greenlanders so affectionately, and have sent us presents, to be distributed among us by our dear teachers, whenever we are in want of necessities, to you we render our warmest thanks; our best wishes attend you all, whether members of our church or otherwise; we all think of you, and pray for you unto the Lord, to protect you from danger, when travelling by sea or by land, and to bless you with His presence, wherever ye be in these prayers we all join as one man.

"Though still in this world of troubles, we live peaceably and happily, believing in the Lord Jesus Christ, and His people. If we can but contemplate the Saviour's sufferings and death, and feel His precious peace in our hearts, we are well provided for. But, I must say with regret, that some of the young people in this congregation frequently grieve us by their disobedience to the Saviour's precepts. We pray for them without ceasing, and compassion. However, the greatest part of our youth give us cause to rejoice, as they live unto Jesus. Of this number, several were admitted to the Holy Communion last winter. Ah! that sacred ordinance is very precious to us. On these occasions, the Saviour feeds us with His body and His blood; He strengthens our faith; nourishes and heals our weak and sin-sick souls, and gives an assurance of His favor and our eternal salvation. As often as we partake thereof, our love to Him is increased and the contemplation of His blood shedding and death fills our hearts with indescribable comfort.

"My dear Benjamin Mortimer, I wish you might be able to read my bad writing; I have never learnt to write properly.—Yesterday, a number of us Brethren took a meal together; and when I told them, that I was writing to you, they all exclaimed: "Salute him for me, from all of us; tell our friends in America, that we thank them for their presents, which we received with great joy; that we love them tenderly, will often remember them, and pray for them to the Saviour." My dear Brother Benjamin Mortimer, I salute you, and all our dear Brethren, Sis-

ters, and friends in America, in the fellowship of our Lord Jesus Christ.

"In the month of May 20 days, 1821.
"TIMOTHY, At Lichteafels."

From the Columbian Star.

The rapid march of the gospel, in the different quarters of the world, should produce transport in every pious breast. We are almost daily cheered with news from distant lands, of the triumph of truth—the standard of the gospel is unfurling in the very heart of Satan's kingdom—the teachers of salvation labour with success, and the light of the knowledge of God begins to shed its beams over the regions of darkness. In every quarter of the earth the Lord is asserting his power and declaring his mercy.—The Indian now lays aside his warlike fierceness and savage disposition; he cherishes the feelings of the civilized man, and learns to love and worship the Christian's God.—The devotees of eastern superstition abandon their idol gods, and embrace the glorious gospel.

Who will not rejoice when the solitary places are glad, and the trees clap their hands? Who will not be revived, when the wilderness blossoms as the rose? Who will be silent when the earth begins to shout the praise of God? But, alas! while we are transported with joy at the extensive progress of the glorious gospel, and the salvation of poor heathens, how many of our brethren, possessing the same privileges and enjoying the same blessings, feel no emotion of pleasure! O, could they examine the subject with unbiased feelings, and with solemn and deliberate reflection, they too would declare themselves the friends of missions—they too would send up their cries to heaven for the salvation of the world.

Why is it that efforts, tending to promote the best interests of man, and even the redemption of the world itself, meet with such inveterate opposition? Why should not the servants of God preach the gospel to the whole world? Why should the devotees of iniquity and superstition, oppose the light and liberty of the gospel? Our Saviour? Surely none can oppose him. Who can furnish an argument that the gospel should not be filled with the glory of God? None. Then let opposition cease, and let all Christians combine their efforts to effect the most glorious of objects, "the conversion of the world!!!"

We do not engage in the cause of missions, without knowing the result; for we are assured that "in due time we shall reap, if we faint not." The Almighty God has declared that this "world shall be filled with his righteousness"—that "all shall know him, from the least to the greatest." The purpose of God is known—his servants have received his command, and they are already in the field. Who can doubt of success, when the Lord himself is engaged in the conflict? The battle has long since commenced, and now promises a glorious issue to the followers of Jesus. Kings must bow to his sceptre, and the world itself submit and acknowledge him "God over all and blessed for ever." If we look to the islands of the south sea, we behold the zealous servants of the Redeemer in laborious but successful service—if we turn our eyes to the frozen regions of the north, there too we see the same cause, the same zeal, and the same success. In the north, south, east and west, the standard of the gospel of Jesus is raised, and the poor heathens wonder and believe. What friend to religion,—what friend to humanity can look to Asia, and not say with emotions of triumph, ride on thou conquering Saviour!

IUTA.

"NO FICTION."

The work with this title has been read with great pleasure by many; though we could never rank ourselves in the number. It appears that the principal hero of the tale is not altogether a creature of the imagination; but is displeased with the likeness drawn for him. The following is from the Home Missionary Register, Eng.

"The conflict between Douglass and Lefevre is warm work, but we wish not to place ourselves between two fires. Douglass's attack is deliberate and cool; Lefevre displays a degree of warmth that will expose him to danger. We wish it were possible that both parties could shake hands. Douglass says, that his work has created a very favourable opinion in behalf of Lefevre; Lefevre says, that Douglass has been guilty of libellous insinuations against his character. Douglass declares, that his work is 'No Fiction'; Lefevre says 'the whole is a Fiction, a mere Fabrication,'—and charges Douglass

with conveying pens and paper to him when in a state of mental derangement, and in the hands of a keeper, that his writings might furnish him with materials for his 'wondrous tale.' Such is the case as represented by the conflicting parties, of which we can be no judge." [S. Int.]

From the N. York Daily Advertiser.

REMARKS ON INTEMPERANCE

In the House of Representatives, a memorial was lately presented by Mr. Condict of New Jersey, from many of the citizens of that state, showing the injurious consequences resulting from foreign importations, and praying for an increase of duties upon such articles as the petitioners believe can be made in this country. The memorial, among other things, suggests an increased duty on *imported liquors*, and an *internal duty*, or *excise*, upon *domestic spirits*. Mr. Condict, in the course of some remarks said, that a duty of twenty-five cents per gallon on the spirituous liquors consumed in the United States, would yield to the Treasury an annual revenue of six or eight millions of dollars—that the tax would fall upon the *consumer* of the liquor, who could never carry the bowl to his mouth, without casting his mite into the Treasury. He then proceeded;—

"What is the *craving sin*, the besetting, and the *besetting sin* of our country, which sinks us in our own estimation, and the estimation of the civilized world? What is it that degrades and debases man, below the level of the brute—that unfits him for the duties of social and domestic life? What is it that carries strife and contention into every neighborhood? What invades the domestic circle, banishing conjugal affection, and sundering every tie of endearment? What entails poverty and wretchedness, and infamy, upon the innocent, literally 'visiting the iniquities of the fathers upon the children, unto the third and fourth generation?' What is it that wrings the tears from the eyes of disconsolate beauty, and reddens its cheek with blushes? What is it that draws forth the midnight sigh from the lonely and broken hearted mother as she strives to cover her shivering infant, with her scanty rags, or stifles the cries of hunger, by the charities of her neighbor? What inflicts disease in its most loathsome shape? What bloats and deforms the human countenance, and effaces the image of the creator from his creature? What is it that sweeps, 'as with the besom of destruction,' more human victims to an untimely grave, than sword and pestilence combined? What fills your poor houses with paupers, and your hospitals with invalids? What crowds your jails with criminals, and gives employment to the hangman? It is *Intemperance*, in the use of spirituous liquors. And, if it be in the power of government to restrain this deluge of moral evil, and diminish the sum of human misery: if, by levying a tax, you snatch one victim from ruin, and rescue his helpless family from the depths of degradation, will you not exert the power?"

And Mr. C. asked, what measure could so *effectually* aid the productive industry, and promote the real prosperity of the country, as that which shall lessen the consumption of ardent spirits?

And who are the *consumers*? They are either the wine-bibbers, the men of wealth, who indulge in riot and luxury, and who can afford to pay, or, they are those miserable wretches, whom nakedness cannot shame—whose filth renders the kennel in which they wallow more filthy, the voluntary outcasts from society, and from whom society has a right to extort this pittance, as the only punishment which can reach them for the outrages they have committed. There is no country where the means of intoxication are so abundant and so cheap as in our own, and the consequences are daily more apparent, and more and more alarming. The rich bounties of heaven, our precious bread-stuffs, and our delicious fruits, are converted into this fatal poison, disguised in a thousand forms, to allure us to destruction. It enters into every door, and the cup is presented to every lip.—Whilst you tax the *tea*, the *coffee*, the *mollasses*, the *sugar*, and the *salt*, used by every member of every poor family, you suffer the *whiskey*, the *gun*, and the *brandy* of the country, in their desolating progress, to blight its fairest prospects, "as with blasting and mildew."

EFFECTS OF TIPLING-HOUSES.

MR. EDITOR,

Conversing with a professor of religion sometime since, and I trust a godly man,

locked at the relation he made of some of our poor drunken families of this city and suburbs—of one family in particular, the substance of which I penned down at the time, and looking over my papers a few days ago, I came across it, and I here send it, if you choose to hold it up as a picture, that your readers may see a little of the *doeful effects* of tipling-houses.

An Enemy to Tipling-Houses.

"This family in particular, I knew well, for they lived near me, and I saw them almost hourly—the man and his wife were both drunkards; and one, and frequently both, was drunk every day—the very week before his wife was confined in child-birth, *she was drunk three days*—and about two weeks after her confinement, she was drunk again, and her husband also, both in the same bed with the infant. It was distressing to think of the misery they brought on their children by their drunkenness—one child died with a dropsy in the brain, which the neighbours say was occasioned by the mother's letting it fall when she was drunk—another child has its back broke, which the neighbours also say was in consequence of a fall out of the mother's hands when she was drunk (I think he told me that she let it fall down stairs.) They never attend any place of worship, and keep the sabbath in a most awful manner.

"*Awake, drunkards and weep; and howl all ye drinkers.* Joel i 5.

Phila. Youth's Herald.

PALESTINE MISSION.

[Communications have recently come to hand from Mr. Fisk and Mr. Temple, extracts from which we shall publish. The following is the close of what Mr. Fisk has transmitted, not so much in the form of a journal, as of a summary of his labours and observations.]

We preach four times a week in English. Our chapel, which accommodates 100 persons, is filled twice on the Sabbath. On Wednesday evening we preach also in the chapel, and on Thursday evening in a room on the other side of the water, near the dock yard. Our preaching is generally extemporaneous. This is the kind of preaching, to which our hearers have been accustomed, and which they prefer.

About two months ago, M^r R. one of our best friends, proposed to Mrs. Temple the establishment of a Sabbath school. It was immediately commenced with fifteen scholars. Last Sabbath there were 45; of whom two were Catholics, three Greeks, and three Jews. The Jews however, were prohibited by their parents from taking any lessons in the New Testament, and commanded not to wait to hear the singing, exhortation and prayer, with which the school is closed. Still we are glad of an opportunity to teach them from the law & the prophets. We are not acquainted with any particular instances, in which our preaching has been specially blessed to individuals. It has however, pleased God to excite his children in this place, of late, to more than usual zeal and activity in seeking the spiritual welfare of their friends. There have, also, been some very interesting cases of special seriousness. We have occasionally the pleasure to meet with a party of pious friends to pass an evening in religious conversation, and conclude with prayer. There are a number of pious men among the troops stationed here. There is a sergeant, who is a Methodist preacher. Most of the serious soldiers, I believe are Methodists. They attend our meeting, and other times have meetings frequently among themselves. After preaching on Thursday evening, I entered into conversation with a soldier, who told me that 10 or 20 of them spend an hour every evening, when not on guard, in reading the Scriptures, singing, and prayer. In the course of the year, there have been several cases of hopeful conversion. Our congregation on the Sabbath are of quite a mixed kind;—some persons distinguished for learning, talents and accomplishments, and some of the most illiterate; Churchmen, Presbyterians, Independents, Baptists and Methodists. Nothing gratifies the serious part of our congregation so much as when we preach on the glory and grace of Christ; I mean in a practical and experimental way. We have several times had at our meeting two young midshipmen from an English man-of-war, who have become serious in the course of the past year.

Remuneration of Mr. Fisk's Services.

I have received a letter from Mr. Jacob Vandennep, in which he informs me, that a meeting of the subscribers to the Bible Society [at Smyrna] had been held, and

a committee appointed, and expressed his satisfaction that the society is likely to come into operation. I have also received a letter from Mr. Consul Werry, in which he informs me, that he had written to the Levant Company in England, stating the service which I had performed in the chapel, while the Chaplaincy was vacant; that the Company had, in consequence, directed him to remunerate me for my services at the same rate as their proper chaplain; and that he had accordingly assembled the chiefs of the Factory at Smyrna, when it was unanimously resolved to place at my disposal four months pay, amounting to 80 pounds sterling; for which amount he authorized me to draw on the Treasurer. It would be in vain for me to attempt to express the emotions, with which I read this letter. The merchants who compose the Factory in Smyrna, in their liberality fixed the time at four months, whereas I had preached only two months and an half. I have informed them of the error, and have drawn for fifty pounds instead of eighty. For all the encouragements we meet with, let us praise the Lord; and when we are disappointed, let us bow cheerfully to his holy will."

*Mr. Fisk mentions, in a letter, his having sold the bill of fifty pounds for 241 Spanish dollars, which he had placed to the credit of the Board. The grant of the Levant Company, thus generously and spontaneously proposed by the leading merchants of the place, speaks a language which cannot be misunderstood.—Editor Miss. Her.

BURMAN MISSION.

It is well known, that before Dr. Preece's departure for this station, he was initiated in the practice of physic and surgery. About the middle of April last, he performed the operation for a cataract on both of the eyes of a Burman woman, who had been blind two or three years. Soon after the experiment, she could by the aid of spectacles, see to read distinctly. The fact excited so great a curiosity that the house in which the Doctor resided was thronged by visitors with diseased eyes. So great was the concourse, that they were obliged to bar the doors of their house, that they might study or eat without interruption. With the advice of Mr. Johnston, Dr. Preece has hired two of the native converts to assist him in the performance for good cataracts and all easy surgical operations. By the assistance of these men, whom he considers faithful, he occupies two or three hours in a day in attending to the cases presented. The governor's wife has sent for the Doctor twice, and he is strongly inclined to the hope, that God will grant Mr. Johnston and himself the favour of the rulers of this land. In August last, Mr. Johnston was suddenly interrupted by an order which arrived from the Emperor of Burmah, summoning Dr. Preece to Ava, his Majesty's residence. The reports which had reached him of the medical skill of Dr. Preece, was the cause of this royal order. Mr. Judson and the Doctor were to leave Rangoon the 23d of August, in a boat provided by government; and Mr. Hough was to take charge of the Mission in their absence. For several weeks previous, there appeared an increased attention to religion in the minds of some of the Burmans. The assembly on Lord's days amounted to thirty or forty. Five had been recently baptized, and there were several others that were considered hopeful inquirers.

Letters have been received from Mrs. Colman since the death of her husband, giving a detailed account of that melancholy providence, and of the satisfaction which she enjoyed in the belief that all events respecting him and herself were under the superintendence and direction of a God of infinite wisdom and goodness. During the last 18 months of Mr. Colman's life, his mind had been unusually solemn; and he had frequently conversed with Mrs. Colman in the most impressive manner respecting his own death, some premonitions of which he seemed to have expressed. The poor Arrakanese, amongst whom he had laboured, deeply lamented his departure. On this subject, Mrs. Colman in a letter to her mother and sisters, thus observes:—

"Previous to my leaving Cox's Bazar, all who had been in the habit of visiting us assembled in the bungalow, and lamented the loss of Mr. C. in such simple and feeling language, that my heart was wrung with pity. 'We have,' said they, 'lost our teacher and father, and are now about to lose our mother. We are wicked and unworthy of a teacher, and therefore God has taken him from us.' They inquired with deep solicitude if I thought another missionary would come to instruct

them. I told them that they must pray to God for one, and if agreeable to His will, their prayers would be answered. The scholars also were all present on the occasion. I keenly felt for these poor little children who had been for some months under my care, and whose moral and religious improvement we had anticipated with such high satisfaction.

Oh! how inscrutable are the dispensations of Providence! After making it a subject of earnest prayer that God would show him the path of duty, Mr. C. was led to settle at Cox's Bazar. He commenced his labours among the natives in that place, and had the pleasure to see a spirit of inquiry excited in the minds of a few, when suddenly the scene was closed, and these poor creatures were left without any one to point them to 'the Lamb of God who taketh away the sins of the world.' But though time should never disclose the reasons of this event, yet it will be seen in the light of another world, that it was ordered in the best possible manner."

In relation to the circumstances of the Arrakanese, they are very feelingly described in a letter of Mr. Colman's dated at Cox's Bazar, April 16; less than three months before his decease, from which we make the following extract:—

"We need not be concerned about the final result. For our Lord has said, that the 'kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened.'"

"I had scarcely finished the preceding sentence, when a man came in, of whose conversion we entertain strong hopes.—I told him that I was writing to a teacher, in the great country of America. 'Tell the people there,' said he, 'that among all the kindreds that dwell on the earth, the Arrakanese are the darkest. They are, to use a comparison, as dark as the darkest night in the rainy season. Let the disciples of Christ, therefore, be exceedingly diligent in praying and labouring for their salvation.' Is not this thought I, a Macedonian cry from the wilderness? Here are two-thirds of a nation, not inconsiderable in point of numbers, exiled from their country, and compelled to take shelter in one governed by Christian rulers. This movement of Divine Providence has placed them within the reach of benevolent exertions. May we not therefore hope, that He, who guides the affairs of kingdoms, has sent them away from the land of their fathers, that they may become acquainted with the Gospel?—Until within a short time past, they have been in too unsettled a state to admit of the residence of a missionary among them. But now they have built for themselves towns, and planted vineyards. The field of labour among them is open—is open to the American Christian. And shall the privilege be granted them in vain?" [Christian Watchman.]

CHEROKEE MISSION.

TALONEY.

[We have stated more than once, that a spirit of inquiry on religious subjects was evidently gaining ground at this station. Several of the Cherokees, who reside in the neighborhood of Mr. Hall, have, it is hoped, been made to feel the value of the Gospel, and to love its sacred truths.]

[We lay before our readers some extracts from Mr. Hall's journal, which have special reference to the work of divine grace, which he has witnessed at Taloney.]

July 21, 1822. Sabbath. A respectable number of the natives attended divine service. Mr. Chamberlain, being present, preached all day. In the afternoon, he addressed himself, through an interpreter, to those Cherokees who cannot understand English. The meetings were continued more than four hours; and the people staid more than an hour longer, for further instruction.

August 18. Sabbath. Those, concerning whom we have a hope, remained two hours after our public service, desiring more particular instruction. Many questions were asked them, and in all their answers they discovered a humble dependence on the merits of Christ, and of him alone for salvation.

Sept 22. A brother of the Baptist denomination spent the day with us. He appears much rejoiced to see the work of the Lord in this place.

Nov. 10. Sabbath. This has been a truly interesting day. Our little congregation was composed of people from six different nations or tribes. At our evening meeting, more were present than could be accommodated with seats.

21. Had occasion to punish one of our scholars, the son of a widow, who I trust is a pious woman. At noon he ran away. But as I was returning to the school after dinner, his uncle came with the truant. His uncle said it was the mother's opinion that I did not punish the boy enough. She wished me to deal with him, as though he were my own. What different views does the Gospel give those who receive it, even with respect to family government! A few months ago, this boy would have been pitied and excused by his mother and friends, to his great injury; but now they apparently feel the force of the sacred injunction, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. xix. 18.

24. Sabbath. Our meeting very well attended. Appointed in the evening a meeting for enquirers, at which our room was full. After singing and prayer, and a few remarks, leave was given for any to speak, who felt desirous to do so. Five Cherokees spoke in turn, in their own language, on the great subject of religion. The faces of some were bathed in tears, while they were speaking. One, who had been a most violent opposer, said, "It is high time for us all to quit our bad ways. Our friend Hall has been here a long while telling us how we ought to do. We have not minded him. We have seen him in distress, and have not pitied him. We have viewed him as our enemy. But now we know him to be our best friend. Should I see him again in trouble I would give him a hundred dollars in a moment if that would relieve him. We have many children. What will become of them, if they go on as we have done; I cannot help weeping now, that I have listened to wicked white men, and have not attended to religion before."—This man spoke fifteen or twenty minutes in this strain; and his looks, gestures, and voice, indicated that he felt what he said.

27. It is now more than six months, since we opened a weekly evening meeting, at our house, on Wednesday, and another on Friday, at Mr. Sanders's a mile hence. We have, also, had extra meetings, as circumstances seemed to require. Sometimes meetings have been held every evening in the week. No one meeting has yet been neglected. O how much a brother is needed to assist in, or take charge of, these great and responsible labors.

[Mr. Hall mentions elsewhere, that Mr. Butick had preached repeatedly at Taloney and in the neighborhood, and in other parts of the nation. More itinerating missionaries are greatly needed both for the Cherokee and Choctaw nations.]

29. The converts took up most of our time, while together, in conversing one with another in their own tongue. One of them, for the first time in public, led in prayer. A precious few here, who a short time since, were far off from God, have been made nigh by the blood of Christ. O what everlasting praise is due to Him, who worketh all things after the counsel of his own will!

[Mr. H. is very desirous that a church should be organized at Taloney without delay; and that those, who give satisfactory evidence of piety, "should be received and acknowledged as members of Christ's visible church; for which they are desirous, if thoroughly worthy."]

In a letter lately received from the Rev. Thomas Roberts, dated Valley Towns, February 21, 1823, the receipt of 13 boxes, containing clothing, books, &c. for the use of the Indians, has been gratefully acknowledged. Two of these boxes were sent by the Baptist Female Society of Baltimore. "These honourable ladies," he says, "were the first to extend the hand of charity to the wretched children of these vallies; but now they have the happiness to learn that their liberality, the cries of the destitute, and especially the love of the Saviour have, excited many in different parts of the Union to join them in this work of Christian benevolence."

Some of the Indians seem to be in earnest about the great interests of their souls; the children are attentive, and seriousness among them is becoming more general every day. So. Intel.

REVIVAL AT AMHERST, Ms.

It must be interesting to the friends of Zion, to learn that, in the Collegiate Institution at Amherst, there is a special attention to religion. In a letter from one of the gentlemen of the Faculty of that Institution, by whom I trust I shall be excused for making a short extract, it is said, "We have, in the Institution, a very inter-

esting season of refreshing from the presence of the Lord. The present term, which began on the fifth of February, commenced with seriousness, which has continued to increase. More than half of the students were pious at that time;—since that, a number have, as I humbly trust, become new creatures, and taken the way to Heaven;—others are now inquiring what they must do to be saved; and there are none, whose minds are not more or less affected. The pious students have much of a spirit of prayer; and it is indeed a season of deep interest.—My prayer is, that God would leave none within our College unsanctified." In another letter from a similar source it is said, "At the present time, there is quite an encouraging aspect, as it respects religion, in the College;—also in town, and in the Academy, appearances are not unfavourable. Nearly a dozen, if not more, in College have recently become hopefully pious. There are very few, who are not seriously impressed." Salem April 1. 1823.

CHRISTIAN REPOSITORY.

FRIDAY, APRIL 18.

PAUL & AMICUS will be ready for delivery next week. Persons holding subscription papers will be pleased to inform us the number subscribed, and the manner of binding, without delay.

Extract of a letter to the Editor, from a gentleman, lately a resident of — on the Peninsula.

"You are aware of the desolation of Zion in this Peninsula; to me it is indeed gloomy, and the aspect is such as causes pain, and Christian lamentation. But what to me is the most melancholy is the retrograde motion of the church. When I see two churches closed in one town—when I walk in the church yards, and read the inscriptions on the tombs of the fathers,—when I consider that here MILLER once preached—that on this Peninsula was once heard the voice of ROGERS, the BLAIRS, the TENANTS, and others equally eminent for learning, talents and piety! When these reflections occur, I cannot but exclaim, "How long, O Lord, how long!"

"I cannot state the exact number of Presbyterian clergymen, now preaching on the Peninsula; but I think it does not exceed six. The number of Episcopalian clergymen is likewise very small, perhaps equal to the Presbyterians. Methodist ministers considerably numerous, but many very illiterate, (which very much retards their general usefulness,) although of undoubted piety.

"You will infer from this the great want of religious instruction—that the sabbath is by many wholly disregarded, or considered as a day of pleasure. Other bad habits are necessarily attendants. Such are the evils always to be deplored, where the gospel is not preached in its purity and power; or where the prejudice of people against the preachers prevent their attending on it. Will not Christians pray that the churches here may be revived before their lamps be wholly gone out? Will they do something? Will they not occasionally send a missionary to break to this people the bread of life, and cheer them with the voice of salvation? Some there are who would receive them with joy unspeakable.

"What is done must be done quickly, for many of the congregations are almost wholly extinct."

SELECTED SUMMARY.

Rev. Thaddeus Osgood, known to the religious public by his exertions to promote the religious instruction of the rising generation in Canada, has, in a late journey thro the Upper Province, procured more than 20 Sabbath schools to be commenced.

One of the missionaries, on the Maunee, among the Ottawa Indians, writes on the 25th ult. that he expects 50 scholars, or perhaps more, before next harvest. This mission has been but lately established, and is under the patronage of the Western Missionary Society at Pittsburg, Penn.

The London Evangelical Magazine, having completed 30 years since its first publication, commenced a new series with the new year—20,000 copies are sold. The profits are for the widows of evangelical ministers, and other charitable purposes. More than 44,444 dollars have been distributed from its profits to the widows and children of pious ministers of different denominations, and more than 4000 dollars for other charitable purposes.

Dr. Pinkerton says, "true religion is again rising triumphantly from the pressure

of infidelity, in Denmark. A change is observed among the Theological students at the University."

The Methodist Missouri Missionary Society is constituted, and have remitted to the Treasurer of the parent Institution, 60 dollars. Twenty dollars of this money were raised in the conference when the society was organized; and \$45 were sent from a society formed on Red-river, Arkansas Territory, immediately bordering on the Spanish country. It appears from the communications received from that society, that the people in that remote place, are very zealous in the cause of missions.

It is stated in the Family Visitor, that Lexington and vicinity, Va. where the emissions of the Holy Spirit were so copiously enjoyed last summer, is now favored with a work of grace far more powerful than then; no particulars are given.

Contributions to the United Foreign Missionary Society during the month of March, 1823—1141 dollars 66 cents.

Value of Tracts.—A Jewish teacher of Hebrew at Prague was providentially directed to a Tract published by the London Jews Society entitled, "Proofs from the old prophecies that the Messiah has already appeared," and perused it repeatedly with intense attention. He styles it an invaluable treasure, and has written to the Society, begging them to forward him their other publications.

Favourable dispositions of the Jews.—While Mr. Moritz was at Zytonia, Russian Poland, he was visited during the first eight days by 600 Jews of every age, and distributed 900 Tracts and 45 Testaments.

Chinurah.—Mrs. Townley writes:—"While at tea in the evening, numbers both of Hindoos and Musselmens will come in and say, 'I want a book!'—'What book?'—'The Bible.' To get them to read the Scriptures in their own tongue is no small thing. An old Brahmin said lately to Mr. Townley, 'Oh! Sir, in our children's children's time, it will be all over with us.'"

A Theological and Literary Magazine—to be published monthly, is proposed at Pittsburg. Success to such a publication will be devoutly wished by every friend of Zion, who reflects on the rising character, and rapid increase of population in the western section of our country; together with the assiduous exertions of the enemies of the cross, to disseminate false doctrines by means of tracts, newspapers and magazines.

Revivals.—Zion's Herald states that a revival has commenced among the Methodists in Corinth, Vt. and is becoming general. 50 have obtained hope, and many more are under deep concern of mind. "Deep and pungent conviction of sin, a clear sense of the justice of God, and full assurance of pardon through the merits of Jesus Christ," are the features said to distinguish it as the work of God. The same paper mentions a powerful excitement in Fairhaven, among the Methodists, and in New Bedford among all denominations.

Scholarship in the Theological Seminary at Princeton.

We are happy to learn, that Mr. William Scott, a member of the First Presbyterian Church in Elizabethtown, New-Jersey, has recently endowed a Scholarship in the Theological Seminary at Princeton, by a donation of twenty five hundred dollars, the interest of which is to be applied to the support of a student in that Seminary.

The steam-boat Surprise, which plied between George town and Alexandria, was burnt to the water's edge on Tuesday night, of last week, while lying at the wharf of the latter place.

MARRIED.—On Thursday evening, 10th inst. by the Rev. E. W. Gilbert, Mr. Jacob Harman, to Miss Jane Newlin, all of this place.

JUST PUBLISHED,

And for sale at this Office,

"A REVIEW,

By TRUTH, (IN PLAIN ENGLISH.)

Of a Pamphlet by VERITAS, entitled, "Observations on a Sermon, delivered by John E. Latta, Oct. 16th, 1822." Price, 12 cents single, or 75 cents per dozen.

Also to be had of Messrs. Wm. Bradford and Jos. Rakestraw, Philad. C. Miner, Westchester, H. W. Ritchie, New-Castle, and E. Seovel, Dover.

A General assortment of Blank books, Writing Paper, &c. For Sale here.

POLITICAL.

SPAIN.

The Cortes have just passed a law for raising and organizing a national army, which had been put into immediate operation, and appears to have been powerfully seconded by the patriotism of the kingdom. Voluntary subscriptions were made by the inhabitants for clothing and equipping the troops, and in Cadiz particularly a large sum was raised for this purpose. Yet so promptly did volunteers present themselves in Madrid and the neighbourhood, to oppose the Royalist army of three thousand and four hundred men before their advance toward the capital had been checked, that it was found impossible to embody them all for want of military clothing and equipments. The Madrid Gazette remarks that men enough were enrolled, in the metropolis and a few surrounding towns, on that sudden emergency, to form a greater army than a stranger would have believed the whole kingdom could afford. It was thought proper to add a new battery to the fortifications of the city, and it was immediately constructed and manned by an artillery company, many of the officers voluntarily becoming common soldiers.

The season threatens to be peculiarly unfortunate for an invasion of the Spanish territory; for unusual quantities of snow have fallen in some parts of the Pyrenees, and the great road leading to Madrid from the north has been rendered quite impassable by a long series of the worst weather. So bad was it according to our latest accounts, that Count Abispol found it impossible to pursue the repulsed Royalists, and they found it equally impossible to fly or to fortify themselves in the position they occupied. Tolerable roads are very few in the kingdom, and doubtless the greater part of them have suffered from the same cause, so that the French, if they should succeed in making an entrance immediately will find other important obstructions to the opposition of the Constitution. N. Y. D. Adv.

NEW-YORK, April 14.

LATEST FROM SPAIN.

The brig Caravan arrived here last evening from Cadiz, whence she sailed on the 7th of March. Capt. Dill has favoured us with papers to the 6th, which contain Madrid dates to the 26th of Feb. He informs that affairs remained as per last advices, the people in daily expectation of the commencement of hostilities with France. Some disturbances had taken place at Cadiz, but was quiet there when he sailed.

The extracts from Madrid papers are of but little interest. The only circumstance mentioned, are that the King was confined to his bed by indisposition, and that he was threatened with an attack of the gout. The Queen was also said to be affected with convulsions. These facts were mentioned daily from the 21st to the 26th.

Madrid was quiet. The latest accounts from Paris received there were to the 19th of Feb.

Resolution of Spain.—A newspaper printed at Madrid has the following observations on the approaching crisis of affairs in that country. "As to danger from abroad—if foreigners invade Spain we will invade France. If they send against us 100,000, we will send 200,000 to meet them. If they succeed in the first onset in occupying some provinces, we understand well enough what is to be done to dislodge them; if they persist in their design we will not be driven from ours, and Spaniards need not fear that foreigners can overcome them in constancy. But it is said the French are very rich and the Spaniards are poor, and this is precisely our advantage. No people ever preserved its liberty by mere dint of money; and if the Spaniards had been as rich, and as much accustomed to luxury as the French, few of them would on the approach of Napoleon have abandoned their homes. We are indeed poor, but not so much so as our enemies suppose; and finally we are patient and enduring, and shall want neither bread nor steel.

British designs on Cuba.—The Baltimore Morning Chronicle, intimates that our government has received dispatches, announcing it as the settled determination of the British Ministry, to take possession of Cuba. Two cabinet councils have been held since the reception of those dispatches, but nothing has transpired since the councils were broken up.

The king of England, in his speech of Feb. 4, says:—That he declined being a party to any proceedings at Verona, which had for their object any interference in the internal concerns of Spain, and that he is exerting himself to the utmost to allay irritation, and avert the calamity of war between France and Spain.

More Piracy.—A letter received in Charleston from Havana, dated March 11, says:—"A French ship arrived here yesterday, which had been robbed to windward of her entire cargo of wine, &c. She was taken in among the Keys, and all her cargo taken out. She came in here quite light, with masts and yards down, to enable her to stand up. Also arrived same day, a Portland brig, which had been robbed of every thing, on the south side of the island."